

ANTIQUATED

Humbugs Deified and Worshipped
by Mankinds of all Ages

BY M. GRIER KIDDER.

Every department of life is en-
barrassed by the worship of some
deified humbug whose only claims
to respect are age and death; every
progress, retarded by the ghost of
some antiquated nonsense
hallowed by the time of poverty
and reverence. Most of us think
what fitted the past must neces-
sarily fit the present, what guided
our grandfathers should lead us.
Where one thing is respected for
its usefulness, a thousand are wor-
shipped for their antiquity—there
is ever a misty haze encircling the
dead and gone, always a miasma
of glory clouding the old. Every
community is infested with a rem-
nant of desolate left-overs, whose
mission is passing resolutions of
regret on the death of the obse-
lete and the birth of the practical.
A man who persists in tailing the
procession should be made to lead
it in a hurry: there is no compro-
mise with evolution.

Every age thinks it should be
progress' last halting place; no
generation understands why it
should be relegated to yesterday's
junk heap; it is a modest father
who believes his son can be an im-
provement on the old man. Those
who followed an ideal suited to
their times are prone to forget
that an old ideal is a new will to
a new will to a new will.
Yesterday's rainbow is below to-
day's horizon, and the necessary
vision of vore is not a pleasing
dream. The age that cannot pro-
vide its own encouragement is the
mere refuse of what has gone
before. The useless is always al-
lied with sentiment, and faith in
the immortality of the no 'count
is the most embossed of our in-
fantilities. Who discovers if he
can remember, who erects the re-
sizing sun if he can keep over the
setting? Glorification should end
with usefulness, after the funeral
compliment should be left to the
obituary, flattery to the epitaph.
Think of the sentiment wasted
upon the dead, the adulation
showered upon those whose only
proof of immortality is a box of
bones in a six-foot hole. I quarrel
with no theory of immortality, I
nervous, nervous, nervous, nervous
recall the Irishman's hanging from
the ledge of a third story window
who let go to save his hands. If
the defunct has come to a full
stop, why grieve so long over the
irremediable? If he has made
schedule time to glory, why in-
sult his arrival? I console no
one for shedding tears over the
loss of a loved one, but I cannot
understand this pathetic of the
dead. Death is a necessary offset
to birth. Every town is suffering
from an attack of over-protection
and an epidemic of immortality.
Recent says: "Be fruitful and mul-
tiply." Exceeding says "Don't
substantiate from the multitude, but
let up on the multiplication." Re-
spect the memory of the dead, yes.
But why permit modern retro-
spection to turn the living into the
born of stolid custom to ex-
ploit the dead at the expense of
the living. Why go to a cemetery
for inspiration? Why worship an
echo? What this world needs to-
day is a well directed optimism.
Another thing, this "hollowed
ashes" talk is over done, it takes
a mighty good record to detract
from its suggestiveness in a Pres-
byterian funeral sermon.

Here in San Francisco are hun-
dreds of acres, every acre worth
a Mayor's bribe, devoted rent free
to those occupying mansions in the
skies, monopolizing valuable
dirt here, twanging harps in the

regions of the blessed, holding
down terrestrial territory and real
estate on the jump! These cem-
eteries are almost in the heart of
the city, and their founders evi-
dently figured on resurrection's
getting here before the town grew
up to them. Merely a race between
judgment day and San Francisco
enterprise. And the result, the
fairest part of our city unbuild
because we have been taught that
after a man is unable to move, it
is a sin to move him. What has
balked education but this hide-
bound adherence to archaic non-
sense?

What causes so much mortality
but keeping those who don't need
fresh air among those who do? In
my judgment, a man who has been
"cut off" is no more sacred than an
arm that has been cut off. Who
looks forward to meeting a leg in
heaven? Who hanks on the blessed
immortality of a foot? All we
know about a dead man is he's
dead! And our ancestors from
whom we inherit our most mortem
views knew no more than we. Do
they now? I don't know!

Now for the legal profession.
Why should a man of profound
genius hesitate to voice a convic-
tion until permission is granted
him from the tomb? Why should
we counsel Sir Matthew Hale, who
was a man of profound genius, to
an age that immirms a man for
sailing live fat? Law is the slave
of precedent, even its vexatious
delays and absurd technicalities
beak its obscenous worship of
what should be forgotten. No
lawyer wants to raise law on lines
laid down by a predecessor or ad-
opt a precedent if he can adopt
one, or follow his conscience if
he can follow somebody who, per-
haps had none to follow. What
is there in common between Sir
Edward Coke, who, from the bench,
branded the pure and
blameless Raleigh as "a snider of
hell" and a United States Chief
Justice? Yet Sir Coke humbly
excited. They borrow from every-
body but Jefferson, and I suppose
at a pinch they would levy on him.
Consider our legal naugles! Do
you know of a more enormous in-
crease of obnoxiousness to the
of "Science and Health" or "An
Answer to Reason"? Ask any law-
yer the cause and he will tell you
that while a chance is needed, no
one wants to risk making it.
The law is a "Coke" and a "Coke"
foot with the grave-clothes of the
dead." Thus it is in every walk
of life. We dare make no move
until we have gone to the cem-
etry for a precedent, or to a
preacher for permission.

Don't you know unlearning is
more difficult than learning, for-
getting harder than acquiring? What
we should unlearn was born with
us, it is a part of us, an inheri-
tance. Few want to acknowl-
edge having been mistaken all
their lives, to own to having been
natural born fools. Reason has no
hold on the people, and expecting
them to follow only the rational
is like expecting them to eat and
drink only the wholesome. Mental
food, like physical food, is se-
lected rather to please the taste
than to satisfy the digestion. With
that, nothing but the legendary
is sacred, only the inherited be-
yond doubt. That any absurdity
has escaped investigation thus far
is sufficient proof of its infallibility.
Few question what their parents
masqueraded as fact. This
article is a "Coke" and a "Coke"
foot with the grave-clothes of the
dead." Thus it is in every walk
of life. We dare make no move
until we have gone to the cem-
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When Darwin's "Descent of
Man" appeared, the world was
convulsed. The intelligent world
surrendered Adam or Eve while
the masses naturally fought the
very logical conclusion that they
are descended from apes. I am
surprised that those who have had
an opportunity to study the sci-
ences should have been so long
solving the problem of their ori-
gin. If the average imported vor-
ker is not a lineal result of a mon-
key, what in God's name is re-
sponsible for him? The answer is
not the posterity should kick.
Everybody knew Darwin was wrong
because the Bible says so; that
the Bible is right because the cler-
gy said so. Now even every
preacher who is scared to say
Darwin is right knows he is. At

The thief was decorated with a
"T," the pick-pocket ornamented
with a "P," and so on. Every
court session used up the alpha-
bet. The victim's arm was lashed,
palm up, to the rail fronting the
judge's desk. Then the sheriff
approached with a red hot iron,
which he pressed upon the hand,
keeping it there till the culprit
said "God save the State!" Three
times. Needless to say that if the
recipient of these attentions stut-
tered, he enjoyed a torrid experi-
ence. One man had been sen-
tenced to branding for confound-
ing the ownership of some hogs.
As the iron touched him, he ejac-
ulated: "God save the State! God
save the State! God save the State!"
Then biting out his recently
acquired monogram while the
fumes and smoke of roasting
flesh filled the court-room, and
spitting it into the sheriff's face,
"God damn the State!" But he
stole no more hogs!

Now, nobody but the party most
interested any thing wrong in
these thermal demonstrations.
There was a unanimity of opinion
that while branding is not without
its discomforts, the initial letter of
the offense on the offender's
hand was a continuous reminder
to him and a warning to his
friends. The difficulty of explain-
ing the presence of the chirograph
to those upon whom he de-
sired to make a favorable impres-
sion, when seeking employment,
was not considered. So it was with
slavery. As scripture had expres-
sly sentenced Ham, his heirs and
assistants, to perpetual servitude,
slavery was right as long as it
said. When it stopped saying in
the North, the Yankees' pockets
and hearts were touched simulta-
neously and they freed their
niggers. When the cotton crop
failed in the south two years run-
ning (1822), there was talk of the
sin of owning slaves, and people
wondered if the prophecy con-
cerning Ham and his bruno-
progeny had not been distended.
But the ensuing year gave such an
enormous crop that everybody
was convinced that slavery had
been founded by God to Christian-
ize the nigger. Thus was the pre-
dict of the precedent re-established.
The best people see no wrong
in sinning with the majority. It's
a tender conscience that cannot be
soothed with the fiat of fashion.
Society is logic in the mouth of
conformity. What everyone says
generally "goes" to the nigger.
I am not ashamed to say my father owned a hun-
dred and fifty niggers, but I
should under existing conditions
be ashamed to own one. I don't
object to being in the minority to
a certain degree, but I object to
carrying loneliness to an ex-
cess. What the best people did
fifty years ago the worst would
blush to do now.

Custom is a tyrant whose ruin
is wrought gradually. Revolution
is the resort of the majority,
not of the few, and as custom
finds its staunchest defenders
among the ignorant, its destruc-
tion is uphill work. Truth will
prevail, but she wants time. First
fools must be taught to think.
Now as most of us are fools, the
trouble begins right there. Next
they must be taught to think cor-
rectly. Of course, the chief obsta-
cle is surmounted when they are
made to think at all. Yet persua-
ding a man to use his first idea to
advantage is no easy task. But the
man who assails established pre-
cedent hammer and tongs, al-
though he may be assailing the
false, is assailing what the major-
ity believe to be true. And an old
lie backed up by all the dam-
fools in God's creation is too much
for a new truth any time.

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convulsed. The intelligent world
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any rate, they buried the man who
said God was off in his biology, in
Westminster Abbey.

Apologies of this, they have re-
fused Herbert Spencer a grave in
the Abbey. Spencer shattered too
many humbugs; he was altogether
too "raw." But listen! "When
Westminster Abbey is forgot,"
when the attrition of old ocean
has relegated England to the rank
of the mythical "Atlantis," Her-
bert Spencer will be a synonym of
truth, a beacon light to those who
are striving to pierce the Cimerian
darkness of superstition. Com-
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post that poisons the soil of that
venerable fane. Think of exclud-
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By CHARLES CHILTON MOORE.

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The present condition of the
unborn of future generations, and
the dead of past generations is
identical. If death be a calamity,
then not to be born must likewise
be a calamity. If this is so, ca-
lamities may occur in the absence
of anyone to experience calamities!

SAINT AMBROSE.

One of the most celebrated of
ancient fathers of the church was
born about the year 340, probably
at Treves, where his father as
Prefect of Gaul, was wanted to re-
side. Ambrose received a fortunate
omen even in his cradle. A swarm
of bees covered the slumbering
boy and the astonished nurse
saw that the bees clustered
around his mouth without doing
him any harm. His father per-
haps remembering a similar won-
der related of Pluto, for bared
from work. It originated with
the ancient Akkadian moon god,
Nannar. This people occupied a
tract of land in the historic valley
of the Tigris and Euphrates about
five thousand years before the
birth of Christ, and they, with the
Egyptians, may be said to be the
pioneers of civilization. These
Akkadians, eventually conquered
by the Assyrians, from the ruins
of whose empire subsequently
arose the monarchies of Nineveh
and Babylon, were the inventors
of cuneiform (wedge-shaped) writ-
ing, which consisted of figures of
different kinds of animals, limbs,
etc., traced with a style upon clay
cylinders or tablets. Their chief
god was the moon, a temple to
Emperor Theodosius himself even
from the door of the church on
account of his having caused the

rebellious Thesalonians to be
mercilessly massacred by Rufinus, ex-
communicated him and only re-
stored him to the church after
eight months of severe penance.
Ambrose died in 397.

SOME RANDOM THOUGHTS.

In speaking of the matter of
time, we have often heard the
minister repeat that with the
Lord one day is as a thousand
years, and a thousand years as
one day. Now in case there is no
time with the Lord. Why does
He in his work of creation divide
up his time into six days of rising
and setting of the sun, or twenty-
four hours each and tell us what
he done on each day, then set
apart one day for rest. Are we to
understand that the Lord was six
thousand years employed in his
work of creation, then took a
thousand years rest. That would
evidently be the case provided
the ministers computation of time
was correct.

When he spoke to him kindly
Jesus told his mother that he
wanted nothing of her with her.
What a glorious blessing it would
have been for mankind in general
if his mother had never had any-
thing to do with him.

Jesus says that he came not to
send peace but a sword. We won-
der where he got his sword. Did
he bring it with him or did he
have to sell his garments to buy
one as he advises his followers
to do?

In case Jesus had spent part
of his little time here on earth
trying to raise the living and
comfort them, instead of wasting
his time in trying to raise the
dead, he would have left this
world with a little better record
for truth and honesty than he did.
He has not come yet.

That the tide of opinion, even
in Spain, is swinging toward the
belief that the execution of Fran-
cisco Ferrer without the semblance
of a fair trial was an outrage, is evi-
denced by the fact that Prime Minister
Moret has rescinded the order for
the confiscation of Ferrer's property,
and further by the fact that
"Butcher" Weyler has so far
unbent as to promise friends of the
dead man copies of certain
letters received by him just before
his execution. Again, that the
execution was without due pro-
cess of law is evidenced by the
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Bible a Back Number.

Prof. Wm. G. Sumner, of Yale,
recently said: "The minister who
does not forsake theology for sci-
entific inquiry has no place in the
pulpit today. The pulpit as an
institution no longer speaks with
authority. It tries to persuade,
and to do this it has to aim at
popularity. It wants to attract
attention, like how the theatre,
lecture platform, and it has to
have resource, like them, to sen-
sational methods to win success."

"People don't care what the
Bible says any more, as the mor-
ality of this book was written for
ancient days. Nobody has ever
done what the Bible says. What
an always have done, if they
tried to do right, was to con-
form to the morals of the group and
the time."

SACRED DAYS.

(By Joel M. Berry)
The only sacred day that has
come down to us from the
days of primitive man is the sev-
enth, or Sabbath of the Hebrews.
The day is observed by nearly all
civilized nations as a day of rest
from work. It originated with
the ancient Akkadian moon god,
Nannar. This people occupied a
tract of land in the historic valley
of the Tigris and Euphrates about
five thousand years before the
birth of Christ, and they, with the
Egyptians, may be said to be the
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different kinds of animals, limbs,
etc., traced with a style upon clay
cylinders or tablets. Their chief
god was the moon, a temple to
Emperor Theodosius himself even
from the door of the church on
account of his having caused the

moon, consisting of seven days,
was kept as a feast day, on which
sacrifice was offered, and all work
suspended, at first because the
people gave themselves up to the
pleasures of the day (work being
considered inauspicious) and af-
terwards as a religious obligation.
The 7th, 14th, 21st and 28th
days of each month were called
"Sabbaths," or rest days, and so
rigorously was this day kept that
not even the king was permitted
to eat cooked food, change his
clothes, drive in his chariot, sit in
judgment-seat, review his troops,
or even take medicine on any of
these days. But it was not a space
of time, but a phase of the moon,
that they kept.

These Akkadians had their
Trinity, consisting of a celestial
father and mother and their off-
spring, the sun-god. Also stories
of an infant Sargon being placed
by his mother in a reed basket,
evidently be the case provided
the ministers computation of time
was correct.

The name Adam is derived from
the Assyrian Adami-annu. They
also had their holy water, peni-
tential psalms, table of show-
bread, and Ark, containing the
images of their gods.

They dedicated the seven days
of the week to the Sun, Moon, and
five planets—Mars, Mercury, Ju-
piter, Venus and Saturn. They
had also a special deity who re-
ceived honor as a deity who re-
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The Sabbathical idea, with many
other religious customs and obser-
vances, spread from the Akkadians
to their Semitic conquerors,
the inhabitants of the neighbor-
ing countries of Phoenicia, Phry-
gia, Canaan and Syria, and from
these to the Jews during their 70
years' captivity.

The Jews do not appear to have
understood the true (planetary)
origin of their Sabbath, for they
give two contradictory reasons
for its institution. One is that it
was a memorial of the day when
God created the world (Gen. 2:2-3)
and the other is that it was a
commemoration of the day when
Israel was delivered from Egypt
(Ex. 16:26). The latter is given
as Deut. (5:15), where it is given
as Deut. "The Lord God is
brought to mind on the seventh—
the day of the week, which is the
first day of the week, which is the
day he said to have been his
work: neither is it pretended
that he delivered the Jews from
the Egyptians on the first day
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Blade Mail Bag

Terse and Pithy Comments from Various
Readers on Sundry Subjects

FATALISM.

Editor Blade:

In your March 20th number, Mr. A. E. Wade speaks against Fatalism, coming down on Channing's lecture.

What is Fatalism? Answer: That everything, even men and women, act as they must. If a body is unsupported, it falls to the earth in accordance with the immutable law of gravitation.

This is Fatalism. This far Fatalism is surely true. Oxygen has affinity for carbon; it enters the lungs of man; by fixed and eternal laws of nature they unite together, enabling man to live and grow. Thus far Fatalism is surely true as must be admitted by Mr. Wade.

Mr. Wade further closes his article with these words: "I freely admit that we are creatures of circumstances, or environment, more or less, but these circumstances, or environments, have ever been, in the main, as to gradually advance man from the lowest order of life up to the high position he now holds in the order of creation." Allowing what may be claimed for the words "more or less," he admitted that Fatalism is a builder, a creator.

Yes, nature consists in force and matter, which occupy space, and we have never discovered anything else in the whole universe, and there seems no room in the wild flights of the brain to imagine it. All the elements of these, of matter, are governed by unchangeable laws. All is Fatalism then for matter in its elemental state. To down Fatalism we have to raise a miracle. Miracle is the great anarchist of lawful nature. If there is no miracle in the elemental stages of matter, there is none in the complicated forms. The complicated is brought about by the behavior or act of the simple or elemental. So matter and force does as it has to do in all its forms, or in other words Fatalism is universally true. You see, to deny Fatalism one has to assume an exception, a miracle, where none has ever been proved. It is thought by some that where intelligence and the power of choice comes in, Fatalism departs. But this is surely a mistake. Even the elements have an elemental intelligence and choice. Oxygen chooses carbon, and knows it from other elements, etc. But it knows it, it must and it chooses as it must.

If Fatalism is true, we should not preach it, we are told, as it would give criminals a license under the excuse that they are doing what they must. Well, had we ought to teach a lie when we must think it has the best moral effect? Now, I believe that many are doing that very thing. I believe that the majority of the judges, law makers and those composing boards of parons are Fatalists; but they are cautious about letting themselves be known on this subject; yet enough comes out that we may be sure that they hold that very way. Does that doctrine prevent them from punishing criminals on the ground that it is unjust? It would be unjust to the balance of humanity not to punish them. Punishment is one of the necessary environments thrown about the criminal for his reclamation and the protection of society. This doctrine does not prevent the legal executives from punishing criminals, but it inspires them to punish in kindness and in view of good results, in place of punishing for revenge. It has laid aside the dungeon, thumb screw, the rack, and the endless hell of the past. The doctrine of Fatalism is reclamation thousands of unfortunate criminals while the old theory increased crime and wretchedness. Fatalism says if you would prevent crime you must study the criminal and his circumstances. Antislavery says there is no room for investigation along this line, for there is no connection between the spontaneous will of the criminal and the rest of nature. The doctrine of Fatalism affords a useful handle for the elevation of humanity; if there is a chance now and then for a weakling to stumble through its influence, not having studied it in connection with other

or facts with which it has to do, like a horse that may be killed by eating too much corn—its useful qualities will far overbalance the harmful.

The Evolution of Responsibility.

The lowest animal will repel other animals from encroaching on its rights if it is able to do so, not for revenge or a sense of right or wrong, but simply for the enjoyment of the bone of contention. Time goes on and it becomes involved in many a battle brought about by this defense, and the quality of anger is evolved. Still later, having repeated fights with the same animal, it evolves the quality of holding a grudge; still later, this grudge is evolved into what we could call a desire for justice, as held in store for the culprit. Men were not far in advance of the brute when they instituted laws and courts for the trial of criminals. If Fatalism were true, would it be wrong to punish the dog when he disobeys us? Does he not feel something of the same sense of responsibility that we do, and yet is he not totally the product of his ancestors and his environments, and does he not do precisely as he must? Do not flies and bees and trees and grass do as they must? Why not, then, the same thing of man?

Is there purpose in nature? Yes, but in her products only do we know it to exist; we only have evidence of it in organized creatures. There are vast fields where the evidence strongly points the other way. The purposeful has been generated from the non-purposeful. Purpose does not seem to be an eternal quality; it is fixing up things to accord with other things that they were not before in accord with.

Believing there is not a single reader of the Blue Grass Blade that will be in any way led into error by reading this article, I am, very truly,—A. A. SNOW.

Helpful Hints on Health by Bro. Weaver.

Mr. James E. Hughes: Dear Sir—There are many things which are injurious, but are not understood as to cause, a knowledge of which might lead to its avoidance as well as the adoption of remedial agencies.

I will ask for space in your paper, hoping to benefit some sufferer.

Bile is a poisonous substance developed in man, but which is of vital necessity in the human economy. Either not accumulating in the system, or being diverted from its natural office, it renders life miserable or an impediment, while being eliminated from the system it serves to excite peristaltic motion, as well as to prevent inflammation of the mucous surfaces of the alimentary tract.

Any impaction of the bowels that prevents a proper flow of the bile generally results in a flux of the mucous surfaces, or inflammation.

Cathartic in any form serves but to flush the bile away, depriving us of the advantages to be derived from the bile, making the continuance of physic-taking imperative.

Starch being digested in the stomach, while fats must pass beyond it follows that bread, potatoes or beans saturated with grease must also pass the stomach and not in the system, as there are no vessels for food value in beans, boiled with pork, greasy bread and fried potatoes, every grain of starch being incapsulated with decomposed fat, driven all through it by heat; and the breaking down of the starch by dehydrated envelopes to the President of the Church of Humanity.

W. H. KERR.
Great Bend, Kansas, U. S. A.

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acidulating the saliva, rots their teeth early in life.

We wish to point out an un-failing remedy, also harmless, for anemias, constipation, etc.

The bowels should be filled with food and water, in such form as to be available and not too concentrated.

Experience has proven that coarse sand is un-failing, but unfit. Hard wheat ground coarse, mixed equal parts with bran, and about one-third or one-fifth white flour, egg and the usual substance excepting grease, baked only sufficient to coagulate the albumen, and eaten with butter or syrup, drinking abundance of water between meals, obviates the necessity for mixed diet, relieves the kidneys and soon establishes regular habits and health.

Meat and men will starve on a completely cooked diet, which results in more divorces, probably than any other one cause,—starving until the appetite is ungovernable, to fill up on trash that results in disease of body and mind.

Feeding paragon, camphor, etc., to children depraves their appetite, and fits it for whisky and tobacco later in life. Feeding them slops, or soft-boiled food, prematurely distends their viscera, injures their eyes, teeth and general health, laying the foundation for a life of misery and unhappiness.

F. S. WEAVER.
Vera, So. Dak.

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On behalf of the sewing circle of this church, said the pastor, at the conclusion of the morning services, "I desire to thank the congregation for fifty-seven buttons placed in the contribution box during the past month. If now the philanthropically inclined donors of these objects will put a half-dozen undershirts and three pairs of other strictly secular garments on the plate next Sunday morning, so that we may have something to sew those buttons on, we shall be additionally grateful."

No man can own any more than he can carry in his own heart.—Chicago Tribune.

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—GOETHE

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ANTIQUATED.

(Continued from Page 1)

being entwined themselves about that, without which we should be as gods. As the delicious patient sees the non-existent in his delirium, so the dying man beholds the angels he was taught to believe in, or the devil that is a reinforcement of him, or the winged to our breast the corpse of dead and useless precedent. Truth to man is what has come down to him as truth, not what he has subjected to the laboratory of his reason. There can be no greater insult to him than to request for proof of what he has been taught to believe. Better impugn his veracity on the known and possible than his faith on the unknown and impossible. Every sacred idiom is hedged about with sanctity. Do you know the chief and most faithful guardian of all this? Woman! There is something in majestic nonsense that appeals to her emotions. There are no secreted monkey shines in superstition's service that would not collapse without her self-sacrifice and fanatical zeal! Don't you know that? No! Ah, indeed.

People are more cowardly than holding not only their own opinions, but their favorable opinions of him who dares to voice their own. Every crank voices the belief of thousands of his detractors. All of our conventionalities rest upon precedent, and if you would know their strength be unconventional. Some fruit falls when nine, when the tree is shaken.

Marriage is necessarily cursed with the diets of the past. Until lately, this union was the sole purpose of adding to the population. Celibacy in a woman was a career of scorn and barrenness a curse. The value of a wife was measured by her fertility, and the more prolific she was the more she was hailed. "Blessed art thou among women!" Of late we consider the unmarried and the childless as cursed as the mother. Marriage for Platonic companionship is a thing of the past. It is now the alliance bond of sentimental love. Women have discovered that if she would be beloved she must hold herself that man in answer to what woman would be in answer to her own. The ideal of the married and the political was that which makes the trend, but the commodity to be traded. She has found out that while she is beautiful, it is a little to do with the world. What has woman been all these years? A fool who has traded off all advantages for the empty blandishments of him who has lost one hand on his heart and the other on his head. If she has been caught also, she now knows the income and the cost of the deal.

Few of us understand that, while the world moves, we must move with it. Change of data is change of data. The world is the foundation for the new. We have nothing worth having that was not born on the death bed of some cherished ideal. Unborn future blessings are stirring in the womb of the present. We know not whether we are or when, but a few days will suffice to consign us to oblivion. May we take with us all that will hammer by its example those that follow.

I believe some of the world would rather die of ennui than to sacrifice the mediocrity of the world that caused it. There is a family about the material present fraught with contentment. Who anticipates if he can invoke the past through memory, history or tradition? What a noble object is the reactionist! Who was the English bishop who strove to retain the "A" that looks like the "I" in 1844? And the distinguished Frenchman who wished a law passed to prevent the natural change that the French, like other nations must undergo. What did Gollie anathema of the knowledge of comparative anatomy? About as much as Galen knew of comparative anatomy. Did he know that the inspired words of Shakespeare were born in the months of fifty billions and millions of years ago?

There and then arose a great contention. A mob gathered and threatened violence. The guard was doubled, and the Wise Heads issued a decree. In the interest of Peace and Order, and for the protection of Property, they said the ones should go peacefully about their business, and refrain from violence.

And the much he doesn't know so much.

The modern scientist, who is not so modest as persistent, is a rarity. The world, thanks to science, is in a state of rapid transition before never dreamed of. We are confronted with a few old inherited scare-crows, but evolution is marching on. The origin of life is almost known, our descent from the lower animals known. Man wants but breathing time to show what is in him, a longer interval between wars and reciprocal throat-cutting to shake off the chains of custom and the shackles of rusty precedent.

THE GRAPEVINE BRIDGE.

A bright son of that bright age who invented the art of nutting, revealed himself and satisfied all his bodily wants, for it will be remembered that the family were people of wealth and had been especially provided for by the heads.

Heads, he was in a good frame of mind. The tone had plenty of time for observation, study and travel, and the daughters had time and means whereby to adorn their bodies and make themselves beautiful.

This bright son set one day observing the weary climbing made necessary because of a deep ravine which cut in twain that country wherein the ones dwelt, and with burdens, and without, and no way to reach the other side except by the narrow and difficult paths which led down the troublesome declivities.

Near by grew an immense grape-vine, which a recent storm had torn from its roots, and it now lay hanging over the ravine side, trailing many feet along the bottom. Why not pull upon the free end and make it fast on the other side to a convenient tree? Tarry thought. The thought habit seemed to run of Nut Cracking, and he whose wealth required a special guard and attracted attention in far countries?

It occurred that the means of a in this particular case family for was not the father. The inventor, like the bridge, took form in the mind of this one, then a nation was born to realize. Climb to his aid, and the tree was made. The original Bridge Builder was first to cross then follow, of his helpers with many shouts and cries of joy, for they felt the exultation of having made a useful discovery!

The shouts soon brought hither many other apes to see and wonder, then to try the bridge for themselves. The Wise Heads gathered about as was their custom, and voted a resolution of honor upon the Bridge Maker. But he said little, looked wise and thought much!

The travel from one side of the ravine to the other was heavy and slow, and the bridge was over and wide, and the day following many apes came to use the bridge. Imagine their astonishment when they found an arm and a hand at either end, who fingered their claws and said, "Orders are one nut is to be paid for each ape crossing the bridge!"

"By whose orders?"

"The Bridge Builder owns the bridge. Die in the nut or you don't cross the bridge, see?"

There and then arose a great contention. A mob gathered and threatened violence. The guard was doubled, and the Wise Heads issued a decree. In the interest of Peace and Order, and for the protection of Property, they said the ones should go peacefully about their business, and refrain from violence.

Having great respect and reverence for those who do not obeyed with some reluctance. But at the next session of the council one appeared who had in the Nut Cracking riots called himself the Champion of the People. He said, "I am the one who the ravine, he said, belonged to the apes as a whole. (This was before each ape claimed to own a certain portion of the earth) and the vine was a much the property of one bridge-maker. The bridge was a useful idea, but such an invention should belong to the apes in common and for their hindrance use. It was only selfishness and greed that motivated the Bridge Builder. We will fully enough that he be honored and granted one sufficient for his needs had. Being of a wealthy family, and

having full appreciation of its value, the Bridge Builder hired an advocate, for then as now apes and men are ready to take either side of any question for hire. This advocate said, the bridge was by right of original invention, the private property of the Bridge Builder. If the passer could not pay the toll they could do as before; follow the laborious paths down the ravine sides. The Bridge Builder did not compel any one to use the bridge, yet if so, it was in just and right that his skill and industry should be rewarded.

After a long deliberation the Bridge Builder was granted a special franchise, and for many seasons the passing apes contributed to his wealth until he out-ranked his father, and became known as the richest ape in the land. A fact that gave the Bridge Builder and his family great comfort. They often walked more erect, and held their heads higher, for it is an uplifting thought to think that you have by some special advantage wrested a great fortune from your fellows.

While the Bridge Builder was absent in a far country seeking a market for his surplus wealth, which the apes at home were too poor to buy, rival Bridge Builders sprang up and more bridges were built.

Rushing home the Bridge Builder asked the Wise Heads for an injunction to prevent all apes from using other bridges constructed on the grape-vine principle, claiming it was an infringement on his rights as the Original Builder. He asked for a patent, and that the injunction be made perpetual. After much careful and long continued deliberation, the patent and injunction were granted, and the Bridge Builder went home to feast on the fruits of their generosity and liberality.

Thereupon the Bridge Builder, through wise and careful use of his discreet agents bargained for and bought up all the rival bridges. It was better, the agents said to get a fair price than to let the property rot away in disuse. The Bridge Builder's agents wanted to do what was fair and right!

The last reports from the place say that the Bridge Builder now employs an army of apes to take care of and reconstruct the bridges. He has greatly multiplied the number of his bridges in all parts of the realm. This furnishes employment and a livelihood for many poor apes who would otherwise have to till the soil, or other more distasteful labor. He is sometimes vexed at a certain of industry, yet I am told he takes great pride in the fact that his father once worked at the trade of nut-cracking.

Report has it that the Bridge Builder is now devising ways and means, both wise and good, to give back to the public the wealth he has taken by the process of toll for his many bridges. As his agents advance and death comes closer, he realizes that after all the individual is prosperous in the long run only as the whole mass is prosperous. It is an extensive process to the end, as well as to the lowest end of the animal life. Read Haeckel, and you can trace the dawn of intellect to the monad, the cell or the sac, which miniature stomach finds crude measurable sensations in the assimilation of food. In its stupor, when to gratify this pleasure it develops more complex structure, memory, energy, reason, etc. To the intellect of an Emerson, a Humboldt and a Spencer, it is but an evolutionary process. Time goes, and degree explains the rest.

AMOS, THE PROPHET.

Amos, the Hebrew prophet, was a herdsman in the neighborhood of Bethleem, and also a dresser of sycomore trees.

During the reigns of Uzziah in Judah and Jeroboam in Israel (about 784 B. C.) he came forward and uttered his prophecies, then prevalent. His prophetic writings, as given in the Old Testament, contain in the first six chapters denunciatory expressions of the divine displeasure against the people of several states, particularly that of Israel on account of the worship of idols. As Ruckert poetically expresses it, "The thunder-storm rolls over all the surrounding kingdoms, touches Judah in its progress, and at length settles upon Israel."

The three remaining chapters contain his symbolic visions of the approaching overthrow of the kingdom of Israel, and lastly a promise of restoration.

The style of Amos, remarkable for its clearness and picturesque vigor, abounds with images taken from rural and pastoral life. The canonized book of Amos is well attested by Jewish and Christian authorities. Philo, Josephus, and the Talmud include it in the list of inspired writings. It is, moreover, twice quoted in the New Testament (see Acts 7: 42, and Acts 15:16).

SCIENCE LIFTING THE VEIL FROM THE MYSTERIES OF THE PAST.

(By C. E. Johnson.)
A dispatch from San Francisco, Cal., March 17, says:

"Andrew H. Blackiston, a New York scientist who arrived from Central America on the liner San Jose, reports the discovery in the mountains of Honduras of a sacred cave in which he found 200 copper bells, which were made, he believes, not less than a thousand years ago. Blackiston visited the cave, which is about fifty miles from Piminto, disinterred the bells and is taking them to Washington, where he will give them to the National Museum. The bells range in size from a watch charm to a set of chimps. Some of them are decorated with wavy work; some are cast in fanciful shapes and others are bent into loops and flowers. Among the bells was a large ceremonial copper mask inlaid with turquoise. Near the cave he found the mine from which the copper of which the bells were made had been taken."

Comment.—The discovery of the copper bells and a ceremonial mask will be a great revelation to some idea of the ancient superstitions of Central American civilization of a thousand years ago. There is not a scientist but what wishes to lift the veil from the dark past when contained the great treasure of relics, in order that we may form some concept of the true history of ancient man.

In the near future, we should have a fair history of the entire civilization of America, with the great scientists of today delving, digging and searching into the mounds, tombs, pyramids, caves and temples. A young champion has been born to lift the veil from the past, and the world will know the great nations, governments and empires that existed, and of the great superstitions, as well as their highest attainments in science and civilization. And again, here is another clipping from the Chicago Saturday Blade, in reference to the conclusions reached by a scientist concerning a skull unearthed a few years ago at Gibraltar.

"London, March 17.—Prof. A. Keith, curator of the Museum of Royal College Surgeons, who has been engaged in examination of the prehistoric skull unearthed at Gibraltar some years ago, announces his conclusions, chief of which is that the skull is that of a woman who must have lived at least 600,000 years ago.

"This skull has been the object of examination of many scientists, and many theories have been formed concerning it. Keith approached the task of lifting the veil from the past with a new system of intricate measurements and at the request of science at his back, and compared the skull with all other available prehistoric relics to reach his present conclusion."

These conclusions reached, and the source they came from is certainly placing a corn-cob under the tail of the theological teachings of Christianity.

How long will the great mass of humanity go on and believe that a God (whom science cannot discover) spoke the world into existence about six thousand years ago?

Madill, Okla.

Why "Monism"? What is the matter with plain and comprehensive "Materialism"? The latter defines correctly the great science of universal science, and implies that matter is the sole reality. "Monism" refers to a unity of existence only, but fails to define what this unity is. It might imply Pantheism or Spookism. It is a poor substitute for grand, old and venerable "Materialism."—Wetstein.

After the prodigal son had arrived it was announced that the prodigal daughter might be expected at any moment.

"And will you also bring out a fat calf for her?" queried the friend of the family.

"No," responded the old man with a chuckle, "I shall bring out a box of duds."—Chicago News.

A Voice from Dear Old Georgia.

ROME, GA.—Mr. Jas. E. Hughes: Am well pleased with your paper and shall continue to subscribe for it at the expiration of the year's subscription. As far as I can learn, of many of your subscribers are mostly on my list. I can nowhere find anything true about a god or future life, and since the absence of proof they do not exist for me.

I send you enclosed a newspaper clipping from Atlanta. Out of same you can see how the forces of superstition are fighting to spread their miserable "rot," but they forget that the whole world does not consist of our country (the U. S.), and that the great nations of the Old World are not waiting for the Catholic church to get going first of it and the immense work they have to put in here shows that things are not extra.

The reason for sending the clippings is to draw your attention to the orthodox churches, whose hypocrisy is beyond bounds. Blackiston visited the cave, which is about fifty miles from Piminto, disinterred the bells and is taking them to Washington, where he will give them to the National Museum. The bells range in size from a watch charm to a set of chimps. Some of them are decorated with wavy work; some are cast in fanciful shapes and others are bent into loops and flowers. Among the bells was a large ceremonial copper mask inlaid with turquoise. Near the cave he found the mine from which the copper of which the bells were made had been taken."

The idea of a great, all-powerful God who has been with us for years, and having great multitudes following him, standing around a few followers in an open field, and in order for the Roman soldiers to find him, Jesus had to kiss him to let them know that this was the Christ they were looking for—can anything be more ridiculous? The whole reason of the un- friendly feeling of the clergy is that the doctrines of the Jews, Christians and Universalists come in conflict with orthodoxy, as they have no original sin, hell, redemption by blood, and the faith of the Bible are also out. It would have been better if Christ had lived for the world. Many millions of innocent people would not have been sacrificed.

I send you also the clipping containing the message of the Jew, Christianity ought to hide his face, and make peace, get them an example of peace and good will and also the Jewish people to the Russians.

That Atlanta preacher took good care not to give his lecture on Matt. X. 34, 36, or Luke 19:27, or to "baptize" your father and mother, and the rest of your relations.

I write you this so that some other writer may take up the ideas and fix up a good article. With best wishes for your paper, and to all my good fellow Freethinkers, whom of all people I love the best. I remain, yours truly.

M. G. Speigelberg.

To assume a beginning of such special form is correct, to assume a beginning of the "stuff" they are made of is incorrect. And because all special forms have a beginning, therefore they must end. And because the "stuff" is eternal in the past, it is eternal in the future. And because it has been eternally active, so it must be, and therefore, will be forever active in the future.—Otto Wettstein.

La Grange, Ill.

Carnegie Foundation in Interest of Agnosticism.

The Los Angeles (Calif.) Times of recent date contained the following: The Carnegie Foundation refuses its aid to colleges that are denominational, and that their professors may be permitted to en-

joy, in the days of their retirement, the pension provided by the Foundation, several colleges have cancelled their denominational relationship. This has caused considerable criticism, especially at the recent Chicago meeting of the Presbyterian Alliance of the World, where one speaker declared the Carnegie Foundation to be the most significant movement of modern times in the interest of agnosticism in general education. Another speaker charged that college and university students of the country are being taught false views concerning not only the Bible and religion, but also good morals, and that the Carnegie Foundation is one of the factors largely to blame for this.

If dynamite cannot blow up a spirit, why doesn't some good and well meaning spirit, desiring to enlighten the world on spiritual things, represent himself to some medical college for dissection, diagnosis and analysis, so that the world would know at once what constitutes spirits and thus put an end to all doubts. Science is immortal. "You know" and such a spiritarian (in the sense of humanitarianism) could after such an operation, comfortably snore, hover, fly, move, or walk back to his abode.

A Complete Answer.
One of the smartest foes of the hooker is Dr. Mananama, whose witty replies to questions have often turned the laugh on his side. "Are you in favor of the repeal of the Blue-Horn laws?" asked an excited old lady at one of his meetings.

"Monism" replied "The Man" only, "I am a golfer."—M. A. D.

He that always complains is never noticed.—German proverb.

Two Faced Rabbits.

"Not that deceit is a horn in itself, but some babies must be two faced in the cradle." "Oh, that's no possible."

"I don't know. I know a child that looks like its rich aunt when she comes on a visit and is the exact opposite when he happens to be there."

DOG FENNEL

IN THE ORIENT

by

Charles Chilton Moore.

When a young man the author had started out to walk through the Hot Lands on foot. Reaching Paris he gave up the journey and returned home. He made the trip by rail and boat about three years before his death. This book gives an account of what he saw and explains numerous Christian myths. It is especially suitable for a present. Sixth Edition, 350 Pages. Postpaid \$1.25.

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